

M-276

Wednesday February 21, 1962

Played on Thurs May 24, 1962

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Robert Gardiner
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I want to say something about the possibility of next March. In March I would like to have a little different arrangement as far as groups are concerned. I am planning to have an additional group; what I call a Monday group. That is, what you might call group number three. But the character of that group will be a little different from what we have so far on Tuesday and Wednesdya. It is meant for the people who are, to some extent, on the fringe or quite new about the ideas. And what we will discuss on Monday will be of a much more general nature and not go into any detail about what is meant really by work. But it will belong in relation to a variety of different interests one may have; either religiously, philosophically, psychologically, scientifically or artistically or whatever it might be and what ever one wants to bring up; so that we can have, as it were, more of a discussion around the ideas or around certain ways of how to live and ~~what~~ why you want to live in a certain way, and what the motivations are in people lives. And also, it may have to do with what their inner attitude is towards life. That is where I will draw the line. We will not want to talk about astronauts and spaceships all the time. But we do want to talk about something that has to do with ones inner life, one Soul maybe, or whatever way one tries to define what a person has in his inner arrangement regarding his conscience, regarding his aim, regarding ~~it~~ sometimes what you might call his higher being or things of that kind. But I would like to put it on the basis of not being either prejudiced or fanatical or already being committed to talk about Gurdjieff and work all the time. It will come in, of course. One can not avoid it. But I do not want to emphasize it. And therefore the purpose of that group is to have as many different kinds of people who want to come, but who do not want to go to a school but who might come to an apartment where they can sit and exchange and can come in

without attendance really being taken. If they do not want to come back, they can stay away. And if they want to come back, fine. And, if afterwards, they show more interest in certain things of a definite nature regarding work, they can come to another group. Now, in order to fill such a group like I have in mind, I would like to start on Monday at 7:30. Some of us who are rather new here might benefit a great deal by coming to that group. And maybe you all can think about it; what you would like to do. There is no objection for anyone who comes to Monday to also come to Wednesday and sometimes people from Thursday can come to Monday or Wednesday. In that way, I am rather flexible. But, those who belong to the Monday group as such, do not come then to Wednesday but those who come to Wednesday may come to Monday. I hope you understand what I mean. In the first place then, some of us might come and also there may be some friends who you would like to, let's call it, be exposed to a little bit of ideas of this kind; that is, not necessarily limited to Gurdjieff at all. But in a general way, in a discussion we can have much more an exchange of ideas, not just lecturing or saying things like: This is the truth, if you do not believe it then go home and study. It is not that. I would like to argue, and see really what other people want to think and why they think that way. And maybe they can convince me that I should go somewhere else. So, for that, try to keep it in mind. If you have any people of that kind, I would like to know by next week so that we can make some plans. And also I have to select someone who can be secretary for that Monday group. Also, I think we will not take any tapes because you know some people may not like that kind of an arrangement and some may not say what they want to say if they think that it is going to be saved for posterity. So, that is all I want to say regarding that. Now, about work. At this time, you know something about work. And it has to

that work, as such, depends on trying to understand it, and trying, when you read, and think and when you talk to other people, really to try to formulate for yourself what is the meaning; that is, the most essential part is always your own experience, that you must not stop at a thought or a feeling. And the only way by which you will ever get anywhere is when your experience tells you it is so because you know it by that experience. Then you have something to stand on and you have something on which you can depend. But if you are only in your mind or in your feeling convinced - and you may be very much convinced of the good value of the worth of certain things - it is only the beginning of something that you really (..?)¹¹. This is the transformation of that which you know or feel into an actuality of your own life. And, to the extent that you can know your own life, prove to yourself that that what you think or feel is correct. For that reason, when you talk with others do not be too easily thrown off your own course. If you disagree, if you hear other people talk about work, all of that is very well and good and sometimes useful, but it ~~should not be~~ do not take what someone else says as gospel truth. It may be true for that person if you understand what they mean. If you do not understand what they mean, it throws you off. And you have to come back all the time in a conversation like that, that when you are by yourself, to try to recall what was said and what you disagreed with. Always come back to that what is your own. And I am talking about that what is really your own; that what is based on what you know and have applied and what you have had a certain experience that helps you in living; helps you understand your own attitude towards people or towards ideas, and what you wish to do and in what you gradually become convinced that that is the way you would like to lead your life. I say, "Do not be thrown off your course." Do not be thrown off when you read in the book; when you do not understand things, when you think that certain statements are contradictory to what

to what your own experience tells you. If you can, let it go. If you can not let it go, try to understand, ~~again, let it go~~. If you can not understand, again, let it go. That what is important is what what is your own, for the time being, your own experience. It will and it might change. It means that that what you understand at the present time, may not even be gospel truth for yourself after ten years because it will be dependant on whatever your experience is, how you are going to look at a variety of different statements which you now regard as something which you know must be so. And later on, having introduced a variety of different factors that naturally your life will present you with, that naturally and gradually you may have to change your mind and your opinion. That, of course, is quite natural for anybody who grows in in understanding. And it is quite idiotic to think that that at the present time, from now until absolute, is already in a concept, in an embryo that will logically grow out into something that you can, at the present time, understand. This is one thing. It is an impossibility to be able to foresee how your ordinary experiences will go because they have no meaning as yet. You have no means as yet to know how you will digest such an experience. In the second place, that with which you digest, that is, that what is your mind and feeling or even the ability of your physical center is, at the present time, not capable of encompassing certain concepts which are, at the present time, belongs to you. We are trying to find certain fundamental things in life. And things that have not only to do with our ordinary personality and behavior, but also the kind of experience that belongs to an inner life, to an essential existence, ~~or~~ to something that is very often a mystery of oneself at the present time. We are trying to understand things of a different level from where we live at the present time. Therefore, when I try now to understand certain things of a higher level, that I try to see how things are related on a level above myself, on a level which

I am, if I were there I would be superior to what I am at the present time. That is, if I try now to see how I would be if I were a more harmoniously developed man and had done away with a variety of different things that now bind me to Earth, if I then could judge about how I would be in that, I would need the kind of apparatus, the kind of receiving station, that is, my mind and my ~~heart~~ heart would have to be developed in order to be in correspondence with that kind of level. And, of course, I have not got it. My mind and my feelings have to change. They have to become finer. They have to become more sensitive to certain things which now are closed to me because I happen to be what I am, that is, an ordinary human being with a certain capacity for thought and a capacity for feeling. But many things, ~~partic~~ particularly of an ethereal quality or that what you might call a secret doctrine must be closed to me because the door cannot be opened unless I myself am ready to face them. And this is, very often, something that I do not understand because I am, let's call it, conceited to think that I already can act as I am God. In reality, if I had at the present time, just for arguments sake, certain secret knowledge were open to me, I would probably die because in the presence of such ethereal knowledge I wouldn't be able to exist since I have not the capacity at the present time, to be what what I should be. I would be in the presence as if I am on the sun. I would burn up. You remember, there are many things of that kind in literature where one is reminded that one can not face God. That there is a veil that is necessary between human beings and God or higher beings or beings of a certain nature above us. And that we could not stand in their presence; that not we could not even express it; that we would have to use something else in order to indicate what is the sacredness and the holiness of that kind of concept. And therefore, I have to prepare myself in some way so as to become more adaptable to the possibilities.

a form of higher or secret doctrine which, when I can digest it, could become food. But when I can not digest it, it would become poison. Fortunately, there is very little possibility that I will be immediately placed in front of such food for myself because I have within myself a wish to remain in existence. And therefore, I almost inherently will cover myself in many different ways, so as to avoid the possibility of being consumed. I only say this so that it will give for oneself a certain amount of strength. You have to learn to build on your own foundation. You have to learn to find out what is there in oneself which is permanent and which you could call on if you wish. And, as long as you feel that there are many things on which you can rely, you have to try to exhaust that. Whatever your interests are at the present time, continue with such interests. Do not throw them away. Do not think they are not useful. Do not think, at the present time, when you still believe in them, even if it is only half-way, what you are throwing with them. You are not. You have to become through with them when you are convinced that the direction in which you go now is the only one. But you have to really face many things before you know which one you prefer. So, do not change yourself in your interests, in your ambitions, in your ideas, in your wishes, in whatever you think you ought to do with your life. Continue with it as well as you can and all the time try to ~~compare~~ compare with what you now know about, in a general word, objectivity, and trying to work on oneself impartially. Try to compare that with which you are now engaged ~~in~~ in and takes up your energy and also your enthusiasm. Try to test it and compare it with that what you now know as something that is much more essential. And then, in that kind of judgement, you probably will select what you would like to continue with or in what sense you would like to introduce more of this idea of impartiality in your ordinary work or in your ordinary interests and ~~and~~.

afterall, is the purpose of meeting together and in our own life to find what it is that makes us continue with interests regardless of the conditions of life which you have to meet and which sometimes we can not avoid, for which we have no protection. It is then that everytime that we might feel at a loss and that we really ~~might~~ do not know what to do, that we could have something to which we could hold on and that would become a guide for us, even if we do not understand everything that is involved in it. As long as I know that there is something that could fall back on. Many times I have compared it to having a telephone. It is not that I telephone all the time. But when I need it, it is there. If I try to become conscious, as long as I am living on this Earth, it doesn't mean that I will be conscious all the time. If I were, I would leave this Earth or I would have to make up my mind quite intentionally that I wish to remain consciously on this Earth. We are not in that category. We are trying to evolve slightly; trying to open our eyes a little and a little more and a little more all the time. We are trying to develop. We are trying to become what we ought to be. But it is a long road and, for that, you must not assume that this question of consciousness ^{and} ~~is~~ being 100% conscious is within such easy grasp. It may be that I will never reach it. But, if something is there, that at certain times in life, we do need some support, that then we could call, we could call u God, if you like, we could call up our inner being. We can bring to the foreground that what we have, what then could have been developed and that that then can be instead of a variety of outside ordinary personality conditions and ideas. Then maybe there is something rhyme and reason for trying to pursue the concept of how can I become conscious and impartial to myself. Now, questions about work. Yes Hilda.

QUESTION(Hilda Gardiner) I would like to repost on my task of...

ANSWER: Good. Essential things are...

QUESTION: Yes. Well, about two weeks ago, you told me that if I did what I was supposed to do that I would have a certain experience which was different than what I had experienced before. Sunday, I had have a different experience. It seems that every Sunday my task wears off or I do, and I do not do it the way I should. This Sunday I wasn't able to do it, I was at my mothers house and I couldn't do the dishes because they wouldn't let me and I had a very strong will to do it. But then, later in the evening I had a chance to do it. I wanted to make a special effort. (?) because I sensed that it wasn't right. And, before I did it, I sat down and I tried to concentrate and bring myself inwardly. And I read from the Bhudda. And I felt that I was more, I wouldn't say aware, but I was within myself. I was. I got up and I went to the sink and I started to do the dishes. And I was in a different state. And I was able to do it. I was able to be more aware of myself and of what I was doing. And I would do one with the left hand and then the other with the right. And then I would change. And only once did my mind wander off. I was able to bring it right back. I had very good concentration. And when I finished, it was completely different than before. I was still with it. I sat down and to the book and went to the bedroom and still had this with me. I was aware while sitting down, of walking. I do not have any thoughts in my head. And then I lost it. I went to the bedroom and put the book on the table. Then I went to the window. And between putting the book down on the table and opening the window, I lost it. But it was quite different.

ANSWER: Yes. That is right. And it has to be different and you remember it now. It is now past, whatever the effects were. It is like a deposit; that during the time that one is more awake, one actually makes that kind of deposit in your own essence. But now that is finished. You have a memory of it. You also know that you have experienced it. It is very good. And now we have to let it go. You see

No more. It is good as a description for which you can also be grateful that you had that kind of experience and you also know how it was brought about - by enough of a preparation; that I really want something different altho I do not know exactly what is different. I do know that I want to have some form of life which I usually do not have, surely not in that way, And I make this effort. Now it doesn't mean that all during that time I was awake. It simply means that I am much ~~more~~ closer ~~than~~ to the possibility of waking up. I am in a different state; more or less, associated with the idea of being awake. And it has an effect on me because I have made this effort to introduce something of myself, or maybe from somewhere else outside of me, which during that little period of washing dishes and so forth, makes a changed person of myself. And, for that, it is right. Each time when I make an effort, a concentrated effort like this, or even a smaller effort, but each time that I remain sincere regarding my attempts to try to wake up, I then have for one moment, two moments, five minutes, a certain amount of contact, which, at the time of the contact, produces in me, makes this flow into me, some kind of material which now starts to settle and will ultimately crystalize into something, even if I do not know what, it will be there. Much of this, of course, will take quite some time before it starts even to become known to myself that I have it. I say, it is a deposit in the bank. But I cannot draw on it unless I have a certain quantity, five hundred dollars, below which I can not go. And it only becomes my account when it is above that. I have to have a certain amount before it becomes noticable for myself that I really can use it. That is, that I can call on it and that it will be available. And many attempts of this kind have to take place. I have to do it not only on Sunday and Monday and Tuesday. Now we will change the task. Whenever now you

can do something that has to do with ordinary households work, not necessarily washing dishes, but once a day, you select it. Something where you will be engaged in a habitual performance of certain things; regarding the baby, making the bed, cleaning, putting on your coat, shopping. You select it. But once a day, you take out of the day. If you can, before ~~now~~ you go to do it, to try to visualize what it will be where you will try to be as much awake as you can be. That will be, for you, that day (...?). You see? You have to look at it this way. You are trying to ~~make~~ come in contact with something that is not your own at the present time, But it is something that could be given to you; something towards which you have to have respect and also the ~~with~~ wish of a certain form of holiness that could come. I do not want to express it religiously but I want to express it as something that is more valuable. That more value I like to have at least for a little while

QUESTION: (NOT VERBATIM) (Gail Morris) Task to go to bed early. The first night I went ~~at~~ bed an hour later than I decided. My whole problem ~~is~~ was that. I got to bed three hours earlier than I usually do but it was later than I ~~decided~~ decided.

(There follows a short exchange of questions and answers that I could not transcribe)

ANSWER: (VERBATIM) But this is in relation to a decision on your part. It has nothing to do with a task. It has to do with the time you decide on. It is quite a different thing. If I say 9 o'clock, it has to be 9 o'clock. But if I know for myself that making a decision about 9 o'clock doesn't work, it probably wouldn't work if I had said ten o'clock. But, if I find out that it doesn't work, I have to find ways and means by which ~~you can~~ it will work. Is it difficult for you to be either on time or to do certain things at a certain time? Is it difficult to make a promise to yourself and fulfill it? Do you procrastinate? Do you find reason why you can not. (The rest of this answer is not verbatim) It is very difficult when you have children

because they are the most unaccountable human beings and you have to make your adjustments in a hurry sometimes. Now, let's say you want to bed early, how were you the next day?

QUESTION: I usually sleep very deeply. So I relaxed before going to bed and it seemed that I slept differently. I awoke several times during the night. One morning after I got up I turned off the alarm and went back to bed. Later in the morning I had the idea to deny myself something because of doing that. So I decided not to smoke for an hour and a half. I had a very strong desire to smoke and I was very happy to have it because it gave me something to work with. Afterwards I had a great deal of energy. So I went to the bedroom and spent five minutes trying to relax ~~and feel the existence~~ and feel the existence of my body. Then I became aware of my breathing. I started to gasp and have great difficulty in breathing.

ANSWER: When I put myself in a condition that is unusual certain things will result. I may feel very healthy because I have slept well or because I got up early and because I have not smoked and that I believe that smoking does me harm, and now I believe that I am breathing better. But there is one thing that is very necessary to remember: Why do I do these things?

QUESTION: I seemed to find out how really ineffective I am.

ANSWER: In the first place I find out that I can not count on myself. In the second place, when I do see this, I try to become as objective as I can be towards myself, wanting to accept the way I am. So first I see that my behavior is automatic and that I can not control it. Then I have to introduce something that is impartial to what I see. In order to be impartial I have to accept myself the way I see it. I must be without a wish of changing, without judgement. I come very close to the requirement of a moment by being awake to myself. Later I can judge from the standpoint of being awake. I have to have in mind a purpose for doing a task and my task has to lead towards that. When you report on a task it is not the description of the conditions that are essential; but rather that some condition made me sit up and take notice; that I saw myself in that condition. Statements of that kind mean that I already introduce something of a different nature; that I have not forgotten, on doing the task, the ultimate aim; that is, what the task is for. This you must remember. You can do this task again. Before you go to sleep prepare yourself by trying to eliminate a lot of unnecessary things that otherwise engage you. Use the hour prior to going to sleep for the purpose of relaxing yourself in movement, in thought and in feeling. Then, when you go to sleep you will be more peaceful. When you sleep the anxiety of having to wake up will cause you not to sleep peacefully. For that you can use an alarm clock. For the time being, you can rely on the alarm. Now you must give yourself to sleep. You tell yourself, "My day is over. I now wish to sleep." All I have to do is sleep. I have already tried to purge myself of a variety of things of ordinary life. I am no longer interested in them. Then, when you wake ~~myself~~ up, do not worry too ~~much~~ about when you will wake up for the second time. Do not look for it. It will come by itself. You will see that because of the activities that you engage in having to do with work that certain things will, almost by design, help you to be more awake. Then, when you are awake, take time out in order to go back to that what you have experienced the day before. Start the day this way. See in how far you have failed; what you could have done that was different; that you didn't prepare well enough. Then you will start the day on a different level. My aim is: I wish to be awake. I wish to open my eyes. I do not want to sleep. I do not believe that it is right for me to sleep when I have

the ability to wake up.

QUESTION: (Robert Gardiner) Since January I have been trying to get myself to do the sensing exercise and I have not been able to do it. I keep putting it off. I thought perhaps that if you gave it to me as a task I would be able to do it.

ANSWER: If I take it away from you as a task you will do it. If I tell you can not do it, you will probably do it. I believe that is so. I say, "Robert, it is impossible for you to do it. Then you will prove to me and to yourself that you can do it."

QUESTION: Does the time of the day matter?

ANSWER: No, not necessarily. You can do it any time during the day. But do not let me give you a task to wake up early. And time during the day for you. But you have to be very serious about it. Sensing is a very difficult exercise. It requires preparation. It also requires the understanding of why one wants to do it. When I wish to wake up, I must understand why I want that. All of this must go on before I do a task. I have to have the proper attitude towards it. I have to prepare myself as if I could be in the presence of something that is higher than I am. During the process of trying to wake up, I try to make contact with that something else. Then I have to consider it as something precious. You do not as yet see it as a necessity; as something before which you stand in awe and respect. You are not entitled to do it unless you have that proper attitude. This is necessary for doing an exercise. With a task it is different. In a task I try to find out what I am but in an exercise I try to reach something different. You do not as yet have the proper attitude of seeing it in a serious way and I forbid it unless you have that attitude. I tell you not to do it but if that attitude is there you can do it.

QUESTION: (Taylor Morris) I must go about things in the wrong way because it seems that I have a lot of energy and determination. I would like to have a task. There is something that I would like. I try to change habits but this makes me difficult to live with.

ANSWER: (Verbatim) What makes you think you are difficult to live with when you change your habits?

QUESTION: (N.V.) At school I have determination that I have a great deal of time in the study hall to get my own things done.

ANSWER: You know sometimes it is difficult to add up the totality of what you might call happiness.

QUESTION: I don't understand.

ANSWER: No, it is something in the action of every person, certain things are involved. If I kill a fly I take the responsibility of

killing the fly, the fly was probably very happy in its existence. I was

very unhappy because the fly buzzed around my head, if I kill it

I have to add up the unhappiness of the fly with the increased happiness of myself. The question is then what right(?) have you, what is the

responsibility that I want to take, in order to have more happiness for myself I have caused unhappiness to something else.

Question

Answer: Its a long chain and it is worth while to look at the variety of different things one does in life from that standpoint. I say something, flippantly, it may hurt some one else. Why do I take the responsibility of hurting someone? Should I have been much more alert and not said it? Keep my mouth shut, or say something which could be helpful. Now I have to look at the variety of different activities where I am engaged, particularly regarding other people. If I wish to take a responsibility on my own and include in that the responsibility that my actions will cause, or rather will affect someone else I have to consider that in whatever action I take, whatever thought I have, whatever feeling I have I even have to extend it in such a way that if I have a feeling it is already because of that fact can affect some one else even if I don't express it. I really walk (that doubt) like on a tight rope. If I move in one way it affects everything on that side. If I move in the other way (it is) this side that is affected. I may not be able to see it. And it is not that I want to force myself to walk gingerly on eggs. At the same time I can not always walk as if I am not on eggs. I have sometimes to consider whatever I happen to do in the consequences on someone else.

Question

Answer: Do it one way or another. Someday you say I wish to to this and never mind the consequences for some one else. I now want more time to read. Never mind poor boy you keep quiet I told you that.

The next day you take all the(???)

You understand what I mean? Never do it one way always do it all to the opposit. then you will find for yourself where you begin. You also find that certain things really don't have any existence. For instance I don't agree with you that it is neccessary to keep the little bous quiet. I think that it is very neccessary, no, I mean this, for eating, for work that there is a little bit of noise.

I don't know (....?)

If you take outside in nature and you want to write a book or an essay and there you are and it is absolutely quiet; what happens, can you write/? can you? are you sure? I'm afraid not.

Question.L..

Answer: No no no we are talking about difference you can see (between people?) we are not as yet talking about work, we are still talking about what you consider habit which you don't do, which causes concern or hard to live with for some one else. Don't take the little boys, take your wife. Change your habits, You come home, then what do you do. Do you say Hello or boo boo?

QUESTION: I'm not too much of a grouch when I get home.

ANSWER:(The rest of these notes are not verbatim.)
I do not mean it in any way as a joke. I mean that we have to help each other to see what we are and we are creatures of habit throughout the day. There is no doubt about that. The question is still: Do I want to see it? Do I really want to see myself.? I am very happy by not seeing it. And many times when I do see it I hate myself a ~~little~~ little bit for being a weak character or for having flown off the handle or by not being able to collect my words when someone calls on the telephone and it happens to interrupt me at a time when I am busily engaged in figuring A plus B plus C and things of that kind. It may interfere with me and I will react in a certain way. It is not only you but everybody. This is one fundamental law of humanity. We are civilized people and we are all in the same kind of boat. Now, if I change a little bit it will be noticed. I will notice it; someone else will notice it. One person will say "He is sick". Other people will say other things. But with a wife there is work. I remind her. She reminds me. Why? Because for one thing we both want to work if we can. We want to do something. We do not want to continue in exactly the same way as we always have done. I say, "Thank you very much for helping me wake up." It hurts me. It is something that I do not want. Nevertheless, I am grateful. Go as far as you like with not having certain habitual performances and see what happens, and see where the responsibility is for yourself. Do you want to take it or leave it for the other person. Or perhaps you have to do something for her in order to make up. But do it all the time in ~~order~~ order to study yourself. Day after day goes by. Every day is filled with all kind of opportunities and we let it slip by because we are lazy. We are not enough interested. We think that we can get there anyhow. Gurdjieff calls it, "Tomorrow." We must do it now. Today, tonight, tomorrow morning. And not to go to sleep until I have made up my mind that I wish to be different. Now, let me do it. Let me see what I can do. Let's see if when I really tell myself to do it, that I do it. Let's be honest with oneself and say, "I am a nincompoop. I am a weak character. I can not do it." But I want to see it. This is what I have to work with. I have to have something with which to start with and about which I can be truthful. I want to truth about myself. I do not give a damn about what someone else thinks of me. I do it for myself. Then, maybe with that kind of material I can work. I should not all the time tell the boys not to bother me because I want to read. Who th

hell want s to read? You know enough. You have read enough about work. Now put to practise what you know. If the desire is to read and get more ideas you must first exhaust the material you already have. You could talk the whole day about work. You could bring up one idea after another. You do not have to add one more thing to your knowledge. What do I know about how to wake up? What do I know anout my so-called authority? What do I know about my unnecessary thoughts? What do I know by experience? And then, what have I done? How earnest, how honest, how sincere have I been? Sometimes during the day I have that taste. I have an aim. I want to grow up. I know I am a child. Do I wsih to grow up? I wish to become what I as human being ought to be. Do I really wish that? A moment goes; I know that. My life is not worthwhile unless I make something of a higer nature into my own property.

QUESTION: Could I have a definite task?

ANSWER: When you drink cofferr, leave out the sugar. Pick up the sugar bowl and put it back. I wish to find the elixer of life. I wish to distill something for myself so that I will never thirst. That could be an aim for anyone in his life. It does not matter even what he does; teaching, telling stories, I don't care. Again it is a question of doing it because I wish.

QUESTION: (John Estridge)(...?)

ANSWER: Yes we have to talk about paint. Corinne how does it look? Has he done a good job? Did a lot consciousness go in the paint? Did you get something out of it?

QUESTION: I felt myself objecting to work before I did it. Later I could work.

ANSWER: Vetygood. Now we have a person here in our midst who has a great deal of dexterity and desire to wake up. Now, who wants their house painted? You did a good job but do not let it ride. There are lots of other things to be done. You have done something that was worthwhile. Wou know that for yourself. Now there is momentum. Use it. In activity, I can work. In quietness, I can not work. I have to change my potentiality into an activity; make it dynamic. My interest is based on the results I have obtained during the time I did certain things. Try now to spread it in a different direction. I wish I can; then I do. Find things to do. Corinne, could you go and invent things for him to do? Decide between yourself. Keep the lamp burning. Do something to help each other. Remember your purpose.

QUESTION: (Fred Perleman) I would like a variation of a sensing task I did for twa weeks.

ANSWER: I yold Robert about sensing. An exercise has to be approached with fear and trembling. Maybe that is what you need. As they say, put your hand on your own busom. Try to find earnestness in yourself. There is very little, I can tell you that. Try to see yourself. Try to see if you really want it for your own sake and not for anyone else and not fo any ulterior motives. You have to do it until it is good. You must do it again. I think you can do it. Remember you did it once with smoking. At that time you really wanted to do it and you made that effort. You can do it again. Go down on your kness and pray. You have to become a grown up man, dependant.

QUESTION: Charles Wittenburg) I have some nore observations this week about people who flatter me. Someone told me that I never get shook up.

I tried to do several things which I heard mentioned here. One was to hold my arms outstretched for five minutes. I am now in a position where I want a task. I want one that I can fulfill. I can not think of a task to give myself.

ANSWER: I remember that with the last task you were disappointed with yourself. You got a little frustrated. As for peoples opinions about you: it depends on whether they have eaten well, if they fell well. Sometimes they will agree with you, sometimes not. You are entitled to some of the flattery. When you need things from certain people it is alright to flatter them, to butter them up, to tell untruths.

QUESTION: I can not make a transition between life and work.

ANSWER: Yes you can. Try to add up how often you think about work as compared with how often you think about anything else. I would say only 1% of the time about work. Go over your day. Try to introduce work into your life.